AN

APOLOGIE

FOR THE

ROYAL PARTY:

Written in a

LETTER

To a Person of the late

COUNCEL of STATE.

By a Lover of Peace and of his Country.

WITH

A TOUCH

At the Pretended

PLEA FOR THE ARMY

Anno Dom. MDCLIX.

BIBLIOTHECA BODLEIANA

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VVritten in a Letter to a Perſon of the late *Councel of State*,

By a Lover of Peace and of his Countrey:

With a Touch at the *pretended Plea* for the Army.

SIR,

THe many Civilities which you are ſtill pleaſed to continue to me, and my very great deſire to anſwer them in the worthieſt teſtimonies of my zeal for your ſervice, muſt make my beſt Apologie for this manner of Addreſs; if out of an extream affection for your nobleſt Intereſt, I ſeem tranſported a little upon your firſt reflections, and am made to deſpiſe the conſequence of entertaining you with ſuch Truths, as are of the greateſt danger to my ſelf, but of no leſs import to your happineſs, and, which carry with them the moſt indelible Characters of my Friendſhip. For if as the Apoſtle affirms, *For a good man ſome would even dare to die*, why ſhould my Charity be prejudged, if hoping to convert you from the error of your way, I deſpair not of rendring you the Perſon for whoſe preſervation there will be nothing too dear for me to expoſe.

I might with reaſon believe that the firſt election of the Party wherein you ſtood engaged, proceeded from inexperience and the miſtake of your zeal; not to ſay from your compliances to the paſſions of others; becauſe I both knew your education, and how obſequious you have alwayes ſhewed your ſelf to thoſe who had then the direction of you; But when after the example of their converſion, upon diſcovery of the Impoſtures which perverted them; and the ſignal indignation of God, upon the ſeveral Periods which your eyes have lately beheld, of the bloudieſt Tyranies, and moſt prodigious oppreſſors that ever any age of the world produc'd, I ſee you ſtill perſiſt in your courſe, and that you have turn'd about with every revolution which has hapened, when I conſider, what contradictions you have ſwallowed, how deeply you have ingaged, how ſervilely you have flatter'd, and the baſe, and mean ſubmiſſions by which

you have diſhonoured your ſelf, and ſtained your noble Family; not to mention the leaſt refinement of your Religion or morality (beſides that you have ſtill preſerved a civility for me, who am ready to acknowledge it, and never merited other from you) I ſay, when I ſeriouſly reflect upon all this; I cannot but ſuſpect the integrity of your procedure, deplore the ſadneſs of your condition, and reſolve to attempt the diſcovery of it to you, by all the inſtances, which an affection perfectly touch't with a zeal for your eternal intereſt can produce. And who can tell, but it may pleaſe Almighty God, to affect *you* yet by a weak inſtrument, who have reſiſted ſo many powerful indications of his diſpleaſure at your proceedings, by the event of things?

For, ſince you are apt to recriminate, and after you have boaſted of the proſperity of your cauſe, and the thriving of your wickedneſs (an Argument far better becoming a *Mahumetan* then a *Chriſtian*) let us ſtate the matter a little, and compare particulars together; let us go back to the ſource, and ſearch the very principles; and then ſee, if ever any cauſe had like ſucceſſe indeed; and whether it be a juſt reproach to your Enemies, that the judgements of God have begun with them, whilſt you know not yet, where they may determine.

Firſt then, be pleaſed to look North-wards upon your Brethren the Scots, who being firſt inſtigated by that crafty *Cardinal Richlieu* to diſturb the groth of the incomparable *Church of England*, and ſo conſequently the tranquility of a Nation, whoſe expedition at the Iſle of *Re*, gave terrour to the French) made Reformation their pretence, to gratifie their own avarice introduce themſelves, and a more then *Babyloniſh* Tyranie, impoſing upon the Church and ſtate, beyond all impudence or example. I ſay, look upon what they have gotten, by deceiving their brethren, ſelling their King, betraying his ſon, and by all their perfidie; but a ſlavery more then *Egyptian*, and an infamy as unparaleld, as their treaſon and ingratitude.

Look nearer home on thoſe whom they had ingaged among us here, and tell me if there be a Perſon of them left, that can ſhew me his prize, unleſs it be that of his ſacriledge, which he, or his Nephews muſt certainly vomit up again: What is become of this ignorant and furious zeal, this pretence of an univerſal perfection in the Religious and the Secular, after all that blood and Treaſure, Rapine and Injuſtice, which has been exhauſted, and perpetrated by theſe ſons of Thunder? Where is the King, whom they ſwear to make ſo glorious, but meant it in his *Martyrdome?* Where is the Claſſis, and the Aſſembly, the Lay-elder; all that geare of Scotiſh diſcipline, and the fine new Trinkets of Reformation? Were not all theſe taken out of their hand, while now they were in the height of their pride and triumph? And their dull General made to ſerve the execution of their Soveraign, and then to be turned off himſelf as a property no more of uſe to their deſignes? Their riches, and their ſtrength in which they truſted, and the Parliament which they even idolized, in ſum, the prey they had con-

contended for at the expence of ſo much ſin and damnation, ſeized upon by thoſe very inſtruments, which they had raiſed to ſerve their inſatiable avarice, and prodigious diſloyalty. For ſo it pleaſed God to chaſtiſe their implacable perſecution of an excellent Prince, with a ſlavery under ſuch a *Tyrant*, as not being contented to butcher even ſome upon the Scaffold, ſold divers of them for Slaves, and others he exiled into cruell baniſhment, without pretence of Law, or the leaſt commiſeration; that thoſe who before had no mercy on others, might find none themſelves; till upon ſome hope of their repentance, and future moderation, it pleaſed God to put his hook into the noſtrils of that proud *Leviathan*, and ſend him to his place, after he had thus mortified the fury of the Presbyterians. For unleſſe God himſelfe ſhould utter his voyce from Heaven, *yea, and that a mighty voyce*, can there any thing in the world be more evident, then his indignation at thoſe wretches and bare fact Impoſtors, who, one after another, uſurped upon us, taking them off at the very point of aſpiring, and precipitating the glory and ambition of theſe men, before thoſe that where, but now, their adorers, and that had proſtituted their conſciences to ſerve their luſts? To call him the *Moſes*, the *Man of God*, the *Joſhua*, the *Saviour* of *Iſrael*; and after all this, to treat the *Thing* his ſon with addreſſes no leſs then blaſphemous, whoſe Father (as themſelves confeſs to be the moſt infamous Hypocrite, and proflegate Atheiſt of all the Uſurpers that ever any age produced) had made them his Vaſsals, and would have intailed them ſo to his poſterity for ever?

But behold the ſcean is again changed, not by the Royall party, the Common Enemy, or a forreign power; but by the deſpicable *Rumpe* of a Parliament, which that *Mountebanke* had formerly ſerved himſelf of, and had raiſed him to that pitch, and inveſtiture: But ſee withall, how ſoon theſe triflers and puppets of policy are blown away, with all their pack of modells and childiſh *Chimera's* nothing remaining of them but their Coffine, guarded by the Souldiers at Weſtminſter; but which is yet leſs empty then the heads of thoſe Politicians, which ſo lately ſeemed to fill it.

For the reſt, I deſpiſe to blot paper with a recitall of thoſe wretched *Interludes*, *Farces and Fantaſmes*, which appeared in the ſeveral intervalls; becauſe they were nothing but the effects of an extreme giddineſs, and unparallel'd levity. Yet theſe are thoſe various diſpenſations and providences in your journey to that *holy land* of purchaſes and profits, to which you have from time to time appealed for the juſtification of your proceedings, whilſt they were, indeed, no other then the maniteſt judgments of God upon your rebellion and your ambition: I ſay nothing of your hypocritical faſts, and pretended humiliations, previous to the ſucceeding plots, and ſuppoſitions Revelations, that *the godly might fall into the hands of your Captains*, becauſe they were bug-bears, and became ridiculous, even to the common people.

And now *Sir*, if you pleaſe, let us begin to ſet down the product and ſur-

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vey the ſucceſſe of your party; and after all theſe faces and vertigos, tell me ingeniouſly, if the ſingle chaſtiſement which is fallen upon one afflict-man, and his loyall ſubjects, diſtreſſed by the common event of war, want of treaſure, the teiſure of his Fleet, forcing him from his City, and all the diſadvantages that a perfidious people could imagine; but in fine, the crowning him with a glorious *Martyrdome* for the Church of God, and the liberty of his people (for which his blood doth yet cry aloud for vengeance) be comparable to the confuſion which you (that have bee the Conquerours) have ſuffered, and the Slavery which you are like to leave to the poſterities which will be born but to curſe you, and to groan under the preſsures which you bequeath to your own fleſh and blood? For to what a condition you have already reduced this once flouriſhing Kingdome, ſince all has been your own, let the intollerable oppreſſions, taxes, *Exciſes*, Sequeſtrations, Confiſcations, Plunders, Cuſtomes, Decimations, not to mention the Plate, even to the very Thimbles, and the Bodkins (for even to theſe did your avarice deſcend) and other Booties ſpeak: All this diſſipated and ſquandered away, to gratify a few covetous and ambitious wretches, whoſe appetites are as deep as hell, and as inſatiable at the grave, as if (as the Wiſe-man ſpeaks) *our time here were but a market for gain.*

Look then into the Churches, and the manners of the people, even amongſt your own *Saints*, and tell me, if ſince *Simon Magus* was upon the earth, there were ever heard of ſo many *Schiſmes*, and *Hereſies*, of *Jewes* and *Socinians*, *Quakers*, *Fifth-Monarchy-men*, *Arians*, *Anabaptiſts*, *Independents*, and a thouſand ſeverall ſorts of *Blaſphemies* and profeſſed *Atheiſts*, all of them ſpawned under your government; and then tell me what a Reformation of Religion you have effected?

Was there ever in the whole Earth (not to mention Chriſtendome alone) a perjury ſo prodigious, and yet ſo avowed, as that by which you have taken away the eſtate of my Lord *Craven*, at which the very *Infidels* would bluſh, a *Turk* or *Scythian* ſtand amazed.

Under the Sun was it never heard, that a man ſhould be condemned for tranſgreſſing no law, but that which was made after the fact, and abrogated after execution; that the Poſterities to come might not be witneſſes of your horrid injuſtice: Yet thus you proceeded againſt my Lord *Stafford*. How many are thoſe gallant perſons, whom after Articles of war, you have butchered in cold blood, violating your promiſes againſt the Lawes of all Nations civill, or barbarous; and yet thus you dealt in the caſe of my L. *Capel*, Sir *J. Stawel*, and others.

Is not the whole nation become ſullen and proud, ignorant and ſuſpicious, incharitable, curſt, and in fine, the moſt depraved and perfidious under heaven? and whence does all this proceed, but from the effects of your own examples, and the impunity of evill doers?

I need not tell you how long Juſtice has been ſold by the *Committees*, and the Chair-men, the Sequeſtrators, and Simoniacall Triers, not to mention

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tion the late Courtiers, and a ſwarm of *Publicans* who *have eaten up the people as if they would eat bread.*

Will you come now to the particular misfortunes, and the evident hand of God upon you for theſe actions (for he has not altogether left us without ſome expreſſe witneſſes of his diſpleaſure at your doings.) Behold then your *Eſſex* and your *Warwick*, your *Manchester*, *Browne*, *Ferfaix*, and your *Waler*, (whom once your Books ſtiled the *Lord of Hoſts*) Caſheered, impriſoned, ſuſpected and diſgraced after all their ſervices. *Hotham* and his *Son* came to the block: *Stapleton* had the burial of an Aſſe, and was thrown into a Town Ditch. *Brooks* and *Hamden* ſignally ſlain in the very act of rebellion and Sacriledge; your atheiſtical *Doriſlaw*, *Aſcam*, and the Sodomitical *Ariba*, whom though they eſcaped the hand of Juſtice, yet *Vengeance* would not ſuffer to live; What become of *Rainſborrow*? *Ireton* periſhed of the plague, and *Hoyle* hanged himſelf; *Staplie* died Mad, and *Cromwell* in a fit of rageing; and if there were any others worthy the taking notice of, I ſhould give you a liſt of their names and of their deſtinies, but it was not known whence they came which ſucceeded them; nor had they left any memory behind them, but for their ſignal wickedneſſes, as he that ſet on fire the *Epheſian Temple* to be recorded a Villain to poſterity. Whereas thoſe noble ſouls whom your inhumanity, (not your vertue) betraied, gave proof of their extraction, Innocency, Religion and Conſtancy under all their Tryals and Tormentors; and thoſe that died by the ſword, fell in the bed of honour, and did worthily for their Countrey; their *Loyalty* and their *Religion*, will be renowned in the *Hiſtory* of Ages, and precious to their memory, when your names will rot with your Carcaſſes, and your remembrance be as dung upon the face of the Earth. For there is already no place of *Europe* where your infamy is not ſpread, whileſt your perſecuted brethren rejoyce in their ſufferings, can abound, and can want, bluſh not at their actions, nor are aſhamed at their addreſſes, becauſe they have ſuffered for that which their Faith and their Birth, their Lawes, and their liberties have celebrated with the moſt glorious Inſcriptions, and everlaſting Elogies.

And if freſher inſtances of all theſe particulars be required, caſt but your eye a little upon the *Armies pretended Plea*, which came lately a birding to beat the way before them, charm the ears of the vulgar, and captivate the people; That after all its *Pſeudo politicks* and irreligious Principles, is at laſt conſtrained to acknowledge your open and prodigious violations, ‘ſtrange and illegal actions, (as in termes it confeſſes) of taking up ‘armes, raiſing and forming Armies againſt the King, fighting againſt his ‘perſon, impriſoning, impeaching, arraigning, trying, and execu‘ting him: baniſhing his Children, aboliſhing Biſhops, Deans and Chap‘ters; taking away Kingly Government, and the *Houſe* of Lords, break‘ing the Crowns, ſelling the Jewels, Plate, Goods, *Houſes* and Lands ‘belonging unto the Kings of this Nation, erecting extraordinary *High*-

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' Courts of Juſtice, and therein impeaching, araigning, condemning, and
' executing many *pretended* notorious Enemies to the publique peace;
' when the Lawes in being, and the ordinary Courts of Juſtice could not
' reach them: by ſtrange and unknown practiſes in this Nation, and not
' at all juſtifiable by any known Lawes and ſtatutes, but by certain diabo-
lical principles of late diſtilled into ſome perſons of the Army, and which
he would intitle to the whole, who (abating ſome of their *Commanders*
that have ſucked the ſweet of this doctrine) had them never ſo much
entred into their thoughts, nor could they be ſo depraved, though
were Maſters onely of the *Light* of nature to direct them. For com-
ſenſe will tell them, that whoever are our lawfull ſuperiours, and
with the ſupream Authority, either by their own virtue, or the peoples
due election, have then a juſt right to challenge ſubmiſſion to their precepts,
and that we acquieſce in their determinations; ſince there is in nature no
other expedient to preſerve us from everlaſting confuſion: But it is the
height of all impertinency to conceive, that thoſe which are a part of
themſelves, and can in ſo great a body have no other intereſts, ſhould
fall into ſuch exorbitabitant contradiction to their own good, as a childe
of four years old would not be guilty of; and as this Phamphleter wildely
ſuggeſts in pp. 6. 11. 27. &c. did they ſteer their courſe by the known laws
of the Land, and as obedient Subjects ſhould do, who without the King
and his Peers, are but the Carcaſs of a Parliament, as deſtitute of the *Soul*
which ſhould inform and give it being. But if ſo ſmall a handfull of men
as appeared in the Palace Yard without conſent of a quarter of the Engliſh
Army, much leſs of the ten thouſandth part of the free people that are not
clad in red, ſhall diſturb and alter a Government when it thinks fit to ſet
aſide a few imperious officers, who plainly ſeek themſelves, and derive
their Commiſſions from a ſuperiour to whom they ſwear obedience,
(I mean not here the *Rump*) who ſhall ever hope, or live to ſee any go-
vernment eſtabliſhed in theſe miſerably abuſed Nations? For I dare report
my ſelf to to the ingenuity of the very Souldiers themſelves, if they who have
effected all theſe changes by your wretched inſtigations, and blind preten-
ces, imagine themſelves the people of this Nation, but as a very ſmall por-
tion of them, compared to the whole, and who are maintainted by them,
to recover and protect the Civill Government, according to the good old
Lawes of the Land; not ſuch as they themſelves ſhall invent from day to
day, or as the intereſts of ſome few perſons may engage them.

But if the eſſential end of Rulers be the common peace, and their Lawes
obliging as they become relative: reſtore us then to thoſe under which we
lived with ſo much ſweetneſs and tranquility, as no age in the world, no
government under heaven could ever pretend the like. And if the people
(as you declare) are to be the Judges of it, ſummon them together in a
Free Parliament, according to its legall Conſtitution; or make a univerſal
Ballott, and then let it appear, if *Collonel Lambert* and halfe a dozen Officers,
with

with all their ſeduced Partizans, make ſo much as a ſingle *Cypher* to the *Summe Total.* And this ſhall be enough to anſwer thoſe devious Principles ſet down in the Porch of that ſpecious Edifice; which being erected upon the Sand, will (like the reſt that has been *daubed with untempered morter*) ſink alſo at the next high winde that blowes upon it. But I am glad it is at laſt avowed, upon what pretexts that late pretended Parliament have pleaded on the behalf of themſelves & party, their diſcharge from all the former Proteſtations, Engagements, ſolemn Vows, Covenants, with hands (as you ſay) lift up to the moſt high God, as alſo their Oaths and Allegiance, &c. becauſe I ſhall not in this diſcourſe be charged with ſlandering of them, and that the whole World may deteſt the actions of ſuch perfidious infidels, with whom nothing ſacred has remained inviolable.

But there is yet a piece of Artifice behinde, of no leſs conſequence then the former, and that is, a ſeeking to perſwade the preſent Army, that *They* were the men, who firſt engaged thus ſolemnly to deſtroy the Government under which they were born, and reduce it to this miſerable condition: whereas it is well known by ſuch as converſe daily with them, that there is hardly one of ten amongſt them, who was then in Arms, and that it was the Zelots under *Eſſex*, *Mancheſter*, *Waller*, and the ſucceeding Generals, who were the perſons of whoſe perfidiouſneſs he makes ſo much uſe of, and that the preſent Army conſiſt of a far more ingenuous ſpirit, and might in one moment vindicate this aſperſion, make their conditions with all advantage, and theſe Nations the moſt happy people upon the Earth, as it cannot be deſpaired but they will one day do, when by the goodneſs of Almighty God, they ſhall perfectly diſcern through the miſt which you have caſt upon their eyes, leſt they ſhould diſcover the Impoſture of theſe *Egyptian* Sorcerers.

But now he comes next to glorifie the late Northern Expedition, and becauſe it ſhould look more dreadful, he reckons up a horrible Plot of the poor *Cavaliers* conſpiring with Sir *Geo. Booth*; whereas (God knowes) 'twas a thing wholly mannaged by ſome of their own party, whom the Rump had diſobliged, and that could have no other effect, then to ſhew the judgements of God, upon ſo many as it involved under a Calamity, which their former Actions had deſerved; though, under the pretence of it, and becauſe there was want of prey, many innocent perſons were ſeized upon, and impriſoned with them.

And now, *Sir*, if after all this injuſtice, and impiety on your parts, you have proſecuted that with the extreameſt madneſs, which you eſteeme criminal in your enemies, *viz. To arrogate the ſupream power to a ſingle perſon, condemn men without Law, execute, and proſcribe them with as little: Impreſt for your Service, violate your Parliaments, diſpenſe with your ſolemn Oaths*; in ſuntme, *to mingle Earth and Heaven by your unarbitrary proceedings*: All which, not only your printed books, this pretended *plea*; but your Actions have abundantly declared; have you not juſtified the Royal party, and

pronounced them the only honeſt men which have appeared upon the ſtage, in Characters as plain, that he which runs may read, whilſt yet you perſecute them to the death? *Therefore, thou art inexcuſable, O man, that perpetrateſt theſe things; for wherein thou judgeſt another, thou condemneſt thy ſelf; ſeeing thou that judgeſt doeſt the ſame things.* But *thinkeſt thou this, O man, that thus judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the* vengeance *of God? I tell you nay, but except ye repent, ye ſhall all likewiſe periſh.*

Truly, *Sir*, when I compare theſe things together, and compare them, I do very often conſider the purchaſes which you have made, and the damnation you have certainly adventured; the diſpite you have done to the name of Chriſt, the laws of Common humanity which you have violated, the malice and the folly of your proceedings; in fine, the confuſion which you have brought upon the Church, the State, and your ſelves; I adore the juſt and righteous judgement of God, and (howſoever you may poſſibly emerge, and recover the preſent rout) had rather be a ſufferer amongſt thoſe whom you have thus afflicted, and thus cenſure, then to enjoy the pleaſures of your ſins for that ſeaſon *you* are likely to poſſeſs them; For if an Angel from heaven ſhould tell me you had done your duties, *I* would no more believe him, then if he ſhould preach another Goſpel, then that which has been delivered to us; becauſe you have blaſphemed that holy profeſſion, and done violence to that Gracious Spirit, by whoſe ſacred dictates you are taught to live in obedience to your ſuperiours, and in charity to one another; covering yet all this *Hydra* of Impoſtures with a mask of Piety and Reformation, whileſt you breath nothing but oppreſſion, and lie in wait to deceive. But *O God! How long ſhall the Adverſarie doe this diſhonour, how long ſhall the enemy blaſpheme thy Name, for ever? They gather them together againſt the ſoule of the Righteous, and condemne the innocent blood. Lo theſe are the ungodly, theſe proſper in the World, and theſe have reches in poſſeſſion: And I ſaid, then have I cleanſed my heart in vain, and waſhed my hands in Innocency. Yea, and I had almoſt ſaid as they; But lo, then I ſhould have condemned the generation of thy children. Then thought I to underſtand this, but it was too hard for me, until I went into the Sanctuary of God; then underſtood I the end of theſe men. Namely how thou doſt ſet them in ſlippery places, caſteſt them down and deſtroyeſt them.*

O how ſuddenly do they conſume, periſh, and come to a fearful end!

We have ſeen it, indeed *Sir*, we have ſeen it, and we cannot but acknowledge it the very finger of God, *mirabile in oculis noſtris*; and is that, truly, which even conſtrains me out of charity to your ſoul, as well as out of a deep ſenſe of your Honour, and the Friendſhip which I otherwiſe bear you, to beſeech you to re-enter into your ſelf, to abandon thoſe falſe Principles, to withdraw your ſelf from theſe Seducers, to repent of what you have done, *and ſave your ſelves from this untoward generation:* There is yet a door of Repentance open, do not provoke the Majeſtie of the great

God

God any longer, which yet tenders a Reconciliation to you. Remember what was once ſaid over the periſhing *Jeruſalem*. *How often would I have gathered you together, as a hen doth gather her brood under her wing and ye would not? Behold, your* Houſe *is left unto you deſolate.* --- For do not think it impoſſible, that we ſhould become the moſt abandon'd, an barbarous of all the Nations under Heaven. You know who has ſaid it, *He turneth a fruitful Land into a Wilderneſs, for the iniquity of them that inhabit therein.* And truly, he that ſhall ſeriouſly conſider the ſad *Cataſtrophe* of the *Eaſtern Empire*, ſo flouriſhing in piety, policy, knowledge, literature, and all the excellencies of a happy and bleſſed people, would almoſt think it impoſſible, that in ſo few years, and a midſt ſo glorious a light, learning and Religion, ſo ſuddain, and palpable a darkneſs, ſo ſtrange and horrid a barbarity ſhould over-ſpread them, as now we behold in all that goodly tract of the *Turkiſh* dominions: And what was the cauſe of all this, but the giddineſs of a wanton people, the Schiſms and the Hereſies in the Church, and the proſperous ſucceſſes of a rebellious *Impoſtour*, whoſe ſteps we have purſued in ſo many pregnant inſtances, giving countenance to thoſe unheard of impieties, and deluſions, as if God be not infinitely merciful, muſt needs involve us under the ſame diſaſters? For, while there is no order in the Church, no body of religion agreed upon, no government eſtabliſhed, & that every man is abandon'd to his own deceitful heart: whilſt learning is decried, and honeſty diſcountenanc'd, rapine defended, and vertue finds no Advocate; what can we in reaſon expect, but the moſt direful expreſſions of the wrath of God, a univerſal deſolation, when by the induſtry of *Sathan* and his crafty Emiſaries, ſome deſperate *Enthuſiaſm*, compounded (like that of *Mahomet*) of Arian, Socinian, Jew, Anabaptiſt, and the impurer *Gnoſtick*, ſomething I ſay made up of all theſe hereſies, ſhall diffuſe it ſelf over the Nation, in a univerſal contagion, and nothing leſs appear then the *Chriſtian* which we have ingratefully renounced?

For this plague is already beginning amongſt us, and there is none to take the Cenſer, and to ſtand between the living and the dead, that we be not conſumed as in a moment; for there is wrath gone out from the Lord. Let us then *depart from the tents of theſe wicked men* (who have brought all this upon us) *and touch nothing of theirs, leaſt we be conſumed in all their ſins.*

But you will ſay, the King is not to be truſted: judge not of others by your ſelves; did ever any man obſerve the leaſt inclination of revenge in his breaſt? has he not beſides the innate propenſity of his own nature to gentleneſs, the ſtrict injunctions of a dying Father and a *Martyr*, to forgive even greater offenders then you are? Yes, I dare pronounce it with confidence, & avouch it with all aſſurance, that there is not an individual amongſt you, whoſe crimes are the moſt crimſon, whom he will not be moſt ready to pardon, and graciouſly receive upon their repentance; nor any thing that can be deſired of him, to which he would not cheerfully

accommode, for the ſtopping of that torrent of blood, and extream confuſion, which has hitherto run, and is yet imminent over us. Do but reaſon a little with your ſelf, and conſider ſadly, whether a young Prince, mortified by ſo many afflictions, diſciplin'd by much experience, and inſtructed by the miſcarriages of others, be not the moſt excellently qualified to govern & reduce a people, who have ſo ſucceſſefly tried ſo many governments of old, impious and crafty Foxes, that have exerciſed upon us the moſt intollerable Tyrannies that were ever heard of?

But you object further, that he has lived amongſt Papiſts, is vitiouſly inclin'd, and has wicked men about him: What can be ſaid more unjuſtly, what more malitious? And can *you* have the foreheads to tell us he has lived amongſt the Papiſts to his prejudice, who have proſcrib'd him from Proteſtants, perſecuted him from place to place, *as a Patridge on the Mountains?* You may remember who once went to *Achich the King of Gath, and changed his behaviour before them, and fain'd himſelf mad in their hands*; had many great infirmities, and *was yet a man after Gods own heart*; Whilſt the Catholick King was your Allie, you had nothing to do with Papiſts, it was then no crime: *God is not mocked, away with this reſpect of perſons*; But where is it you would have him to be? The *Hollander* dares not afford him harbour, leſt you refuſe them yours; The *French* may not give him bread for fear of offending you; and unleſs he ſhould go to the *Indies*, or the *Turk* (where yet your malice would undoubtedly reach him) where can he be ſafe from your revenge? But ſuppoſe him in a Papiſt Country, conſtrained thereto by your incharity to his Soul as well as body; would he have condeſcended to half ſo much, as you have offered for a tolleration of Papiſts, he needed not now have made uſe of his Apology, or wanted the aſſiſtance of the moſt puiſſant Princes of *Chriſtendom*, to reſtore him, of whom he has refuſed ſuch conditions as in prudence he might have yielded to, and the people would have gladly received; whilſt thoſe who know with what perſons you have tranſacted, what truck you have made with the *Jeſuites*, what ſecret Papiſts there are amongſt you, may eaſily divine why they have been no forwarder to aſſiſt him, and how far diſtant he is from the leaſt wavering in his Faith. But ſince you have now declared that you will tollerate all Religions, without exception; do not think it a ſin in him, to gratifie thoſe that ſhall moſt oblige him.

For his Vertues and Morality, I provoke the moſt refined family in this Nation, to produce me a relation of more piety and moderation; ſhew me a Fraternity more ſpotleſs in their honour, and freer from the exorbitances of youth, then theſe three Brothers, ſo conſpicuous to all the world for their Temperance, Magnanimity, Conſtancy, and Underſtanding; a friendſhip and humility unparallel'd, and rarely to be found amongſt the ſevereſt perſons, ſcarcely in a private family. It is the malice of a very black Soul, and a virulent *Renegado* (of whom to be commended were the utmoſt infamy) that has interpreted ſome compliances, to which perſons

ſons in diſtreſs are ſometimes engaged, with thoſe whom they converſe with-all, to his Majeſties diſadvantage: *whilſt theſe filthy dreamers defile the fleſh themſelves, and thinking it no ſin to deſpiſe dominion, ſpeak evill of dignities. and of the things which they know not. But woe unto them, for they have gone in the way of Cain, and run greedily after the errour of Balaam, for reward, having mens perſons in admiration becauſe of advantage.*

For the reſt, I ſuppoſe the ſame was ſaid of Holy *David*, when in his extreme calamity, he was conſtrained to flye from *Saul. For every one that was in diſtreſſe, and every one that was in debt, and every one that was diſcontented. gathered themſelves unto him, and he became Captain over them.* And to this retinue has your malice and perſecution reduced this excellent Prince; but he that preſerved him in the Wood, *and delivered David out of all his troubles*, ſhall likewiſe in his appointed time, deliver him alſo out of theſe diſtreſſes.

I have now anſwered all your calumnies, and have but a word to adde, that I may yet incline you to accept of your beſt intereſt, and prevent that dreadfull ruine which your obſtinacy does threaten. Is it not as perſpicuous as the Sun, that it lies in your power to reforme his Counſell, introduce your ſelves, make what compoſition you can deſire, have all the ſecurity that mortall men can imagine, and the greateſt Princes of Europe to Ingage in the performance? This were becoming worthy men, and honourable indeed; this ingenuous ſelf-deniall: And it is no diſgrace to reform a miſtake, but to perſiſt in it lyes the ſhame. The whole Nation require it of you, and the Laws of God command it, you cannot, you muſt not defer it. For what can you pretend that will not then drop into your boſomes? The humble man will have repoſe, the aſpiring and ambitious honours: The Merchant will be ſecure, Trades immediately recover, Alliances will be confirm'd, the Laws reflouriſh, tender Conſciences conſider'd, preſent purchaſes ſatisfied; The Souldier payed, maintained and provided for; and what's above all this, Chriſtianity and Charity will revive amongſt us, *Mercy and Truth will meet together, righteouſneſs and peace ſhall kiſs each other.*

But let us now conſider on the other ſide, the confuſion, which muſt of neceſſity light upon us if we perſiſt in our rebellion and obſtinacy; We are already impoveriſht, and conſum'd with war & the miſeries that attend it; you have waſted our treaſure, and deſtroyed the Woods, ſpoiled the Trade, and ſhaken our properties; a univerſal animoſity is in the very bowels of the Nation; the Parent againſt the Children, and the Children againſt the Parents, betraying one another to the death; In ſumme, if that have any truth which our B. Saviour has himſelf pronounced, *That a Kingdom divided cannot ſtand*, it is impoſſible we ſhould ſubſiſt in the condition we are reduc'd to. Conſider we again, how ridiculous our late proceedings have made us to our neighbours round about us. Their *Miniſters* laugh at our extreme giddineſs, and we ſeem to mock at their addreſſes:

for

for no ſooner do their *Credentialls* arrive, but behold the ſcean is changed, and the Government is fled, he that now acted King, left a fool in his place, and they ſtand amazed at our *Buffoonery* and madneſſe.

What then may we imagine will be the product of all theſe diſadvantages, when the Nations that deride and hate us, ſhall be united for our deſtruction; and that the harveſt is ripe for the ſickle of their fury? ſhall we not certainly be a prey to an inevitable ruine, having thus weakened our ſelves by a brutiſh civil war, and cut off thoſe glorious *Hero's*, the wiſe and the valiant, whoſe courage in ſuch a calamity we ſhall in vain implore, that would bravely have ſacrificed themſelves for our delivery? Let us remember how often we have ſerved a forraign people, and that there is nothing ſo confident, but a provoked God can overthrow.

For my part, I tremble, but to conſider what may be the iſſue of theſe things, when our iniquities are full, and that God ſhall Take inquiſition for the blood that has been ſpilt; unleſſe we ſuddenly meet him by an unfeigned repentance, and turn from all the abominations by which we have provoked him; And then, it is to be hoped, that he who would have compounded with the *Father of the faithfull*, had there been but ten Righteous men in *Sodous*; and that ſpared *Nineveh* that populous and great City; will yet have mercy on us, hearken to the prayers, and have regard to the teares of ſo many Millions of people, who day and night do intercede with him: The *Prieſts* and Miniſters of *the Lord, weeping between the Porch and the Altar, and ſaying, Spare thy people O Lord, ſpare thy People, and give not thine Inheritance to reproach.*

And now I have ſaid what was upon my Spirit for your ſake, when, for the ſatisfaction of ſuch as (though its effect upon your ſoul) this Addreſs of mine may poſſibly come to, I have religiouſly declared, that the Perſon who writ it, had no unworthy or ſiniſter deſign of his own to gratifie, much leſſe any other party whatever; as being neither *Courtier, Souldier*, or *Church-man*, but a plain Country Gentleman, engaged on neither ſide, who, has had leiſure, through the goodneſs of God) candidly, and without paſſion to examine the particulars which he has touched, and expects no other reward in the ſucceſs of it, then what *Chriſt* has promiſed in the *Goſpel*; The *Benediction of the Peace Maker*; and which he already feels in the diſcharge of his Conſcience; being for his own particular, long ſince reſolved with himſelf, to perſiſt in his Religion, and his loyalty to the death, come what will; as being fully perſwaded, that all the perſecutions, loſſes, and other accidents which may arrive him for it here, *are not worthy to be compared to that eternall weight of glory which is to be revealed hereafter*; and to the inexpreſſible conſolation, which it will afford on his *Death bed*, when all theſe guilded pleaſures will diſappear, this noiſe, and empty pompe; when God ſhall *ſet all our ſinnes in order before us*; and when, it is certain, that the humble, and the peaceable, the charitable, and the meek, ſhall not loſe their reward, nor change their hopes, for all the

Crowns

Crownes and the Scepters, the Lawrells, and the Trophies, which ambitious and ſelf-ſeeking men contend for, with ſo much Tyranny and injuſtice.

Let them therefore no longer deceive you; dear Sr, and as the guiſe of theſe vile men is, tell you they are the godly-party, under which for the preſent they would paſs, and *courage themſelves in their wickedneſſe*, ſtoping their ears, and ſhutting their eyes againſt all that has been taught and practiſed by the beſt of Chriſtians, & holieſt of Saints theſe ſixteen hundred years: *You ſhall know them by their fruits, do men gather Grapes of Thornes, or Figs of Thiſtles?* But ſo, being miſerably gall'd with the remembrance of their impieties, and the ſteps by which they have aſcended to thoſe fearful precepices, they ſeek to allay the ſecret pangs of a gnawing worme, by adopting the moſt prodigious of their Crimes into a Religion fitted for the purpoſe, and Verſatile as their giddy intereſt, till at laſt encouraged by the number of thriving proſelites and ſucceſſes, they grow feared and confident; ſwallowing all with eaſe, and paſſing from one hereſie to another; whileſt yet they are ſtill purſued, and ſhall never be at repoſe: For Conſcience will at laſt awake, and then how frightful, how deplorable, yea, how inexpreſſably ſad will that day be unto them! *For theſe things have they done, and I held my tongue* (ſaith God) *and they thought wickedly, that I am ſuch a one as themſelves; but I will reprove them and ſet before them the things that they have done. O conſider this ye that forget God, leaſt he pluck you away, and there be none to deliver you.*

And now *Sir*, you ſee the liberty which I have taken, and how farr I have adventured to teſtifie a friendſhip which I have ever profeſſed for you: I have indeed been very bold; but it was greatly requiſite; and you know that amongſt all men, there are none which more openly uſe the freedom of reprehenſion, then thoſe who love moſt; Advices are not rejected by any, but ſuch as determine to purſue their evil courſes; and the language which I uſe, is not to offend, but to beſeech you to return. I conjure you therefore to re-enter into your ſelf, and not to ſuffer theſe mean and diſhononrable reſpects, which are unworthy your nobler ſpirit, to prompt you to a courſe ſo deform'd, and altogether unworthy your education and family. Behold your friends all deploaring your misfortunes, and your Enemies even pitie you; whileſt to gratifie a few mean and deſperate perſons, you cancel your duty to your Prince, and disband your Religion; diſhonour your name, bring ruine and infamy on your poſterity.

But when all this ſhall fail (as God forbid a title of it ſhould) I have yet this hope remaining; that when you have been ſufficiently fated with this wicked courſe, wandred from place to place, government to government, ſect to ſect, in ſo univerſal a deluge, and find no repoſe for the ſole of your foot, (as it is certain you never ſhall) you will at laſt with the peaceful *Dove*, return to the Arke from whence you fled, to your firſt principles, and to ſober counſels; or with the repenting *Prodigall* in the Goſpel, to *your Father*

which

which is in heaven, and to the Father of your Countrey. For in so doing you shall not onely rejoyce your Servant, and all good Men, but the very Angels which are in heaven, and who are never said to rejoyce indeed, but at the Conversion of a sinner.

This 27. Octob. Et tu conversus, converte Fratres.
1659.

PSAL. 37.

10. *Yet a little while, and the ungodly shall be clean gone, thou shalt look after his place, and he shall be away.*

36. *I my self have seen the ungodly in great power, and flourishing like a green Bay tree.*

37. *I went by, and lo he was gone; I sought him, but his place could no where be found.*

38. *Keep innocency, and take heed unto the thing that is right: For that shall bring a Man peace at the last.*

I request the Reader to take notice, that where, mentioning the Presbyterian, I have let fall expressions, somewhat relishing of more then usual asperitie; I do by no means intend it to the prejudice of many of that Judgement, who were either men of peaceable spirits from the beginning; or that have of late given testimonie of the sense of their errour, whilest they were abused by those specious pretences I have reproved; but I do regard them with as much charitie and affection, as becomes a sincere Christian, and their Brother.

FINIS.